

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Price One Penny.

A DISCOURSE

DELIVERED BY ELDER N. V. JONES, AT THE PRIESTHOOD MEETING, IN FARM-STREET
CHAPEL, BIRMINGHAM, MARCH 4, 1860.

My Brethren,—I am happy to have the privilege of meeting with you. I can say truly that I rejoice in every privilege and opportunity of meeting with the Elders of Israel. The Priesthood meetings I enjoy and prize above all others. I think the arrangement a wise and judicious one which calls us together periodically, that we may exchange our views with each other, and have the privilege of hearing from the various districts and of listening to reports of the progress of the work. By this arrangement we can understand the feelings and condition of the Saints in the various districts of the country, and can also partake of each other's spirit and influence. I think there are no meetings productive of so much good as our periodical meetings of the Elders. By this means we are enabled to act with an understanding; and if there is anything wrong, or an influence or spirit manifested in a Branch or district over which we preside that we do not fully understand, we are aided by the influence and teaching of that kind Spirit which is manifested in meetings like the present. It enables us mutually to understand our duties and labours, and to comprehend the influences that we individually are subject to, and also

those which we occasionally meet with among the people.

These meetings afford the means of increasing within us the wisdom and knowledge of the principles which we have embraced. Not only do they afford us the opportunity of scanning our own acts, but the acts of others are brought before us; and while we are enabled to understand the progress and fruits of their labours, and reflect upon them, our feelings are awakened within us. Thus we have an opportunity of contrasting their efforts and labours with our own, thereby enabling us to promote the cause of truth.

I have been much pleased with the remarks which I have listened to from the brethren this morning in their reports of the various districts, as well as those subsequently made by Elders Noble and Budge.

I am well satisfied of the feeling that prevails among the people. I have had a limited acquaintance with very many of the Elders in this Pastorate, and have visited the principal Branches as well as the various Conferences, and can speak with some degree of confidence with regard to them and the people.

I must say that I have had much

pleasure in making the acquaintance of those holding the Priesthood in this Pastorate, as well as in my visits among the Saints generally, and have been much pleased to find so good a spirit among them, and so good an influence carried by those who preside over the various districts in this Pastorate. I am satisfied that they are striving, according to the light and knowledge which they have, to promote the best interests of the cause.

It has been remarked here by several of those who have reported their districts, concerning the willingness of the Saints, that they are ready to do whatever they are called upon. They have no particular trouble in carrying out among the Saints any wish or request made upon them. I am satisfied—indeed, I have many incontestable proofs that the Saints, not only in this Pastorate, but throughout the British Islands, have given many assurances, many evidences, and many proofs, in times past, of their attachment to the truth and of their fidelity to the principles of the Gospel. Whenever they have been called upon to contribute to the wants of the Priesthood, or for any other specified purpose, to pay their Tithing, increase their subscriptions to the *Star*, or for the discharge of any local debt, to sustain the poor, or to liquidate the book debt of the Mission, all, all have been promptly met. The fact of their attachment to the truth stands self-evident to me, from the prompt and ready responses which they have made to all those demands. Still I feel that there is in the hearts of the people a wide margin for improvement. Do not infer, from what I have said, that you are perfect; for if you were, brethren, you would be just about taking your departure from us. We are here in this state of probation for improvement. It is for us to improve on the opportunities, privileges, and blessings that are given to us from time to time. If you have done well in those things to which I have referred, there is an opportunity for you still to do well. I believe a feeling has to some extent prevailed throughout the Mission that the standing and faith of the Saints have been estimated by the pounds and the pence which they have paid. Whenever the subject has been referred to, in public or private, or any reference made to the progress of the

work in this land, the amounts they have paid have been almost invariably referred to as proofs that the Saints enjoyed more of the spirit of the Gospel than at any former period; so that their faith and standing have been estimated by the pounds and the pence which they have paid. This is good so far as it goes. It should not be left undone. But, let me tell you, it should be a *secondary* consideration. It should not be all in all, standing in the forefront of your faith and your religion. That should not be a criterion or standard by which the faith of the Latter-day Saints should be judged. A living faith—a knowledge of the Gospel of Jesus Christ is worth more to us than anything else. If we have that, then the other will come in its place. I fear there has been too much of a spirit of this kind among the Elders, especially when they visit the Saints. It is for the purpose of making their weekly settlements with them, and this they do in the shortest possible way, and then leave them. Their presence is more like that of a tax-gatherer, instead of that of servants of God, whose duty it is to cheer and strengthen and comfort the hearts of the Saints.

We should feel the responsibility and duty resting upon us, as those who are called to instruct the people in the way of life and salvation, and that we are called to an important work—that we are clothed with the authority of the holy Priesthood to speak in the name of the Lord, to direct the interest of the Churches—the Branches and districts of country committed to our care; to teach the people that which they will find true in their experience; to implant within them the spirit and genius of the Gospel of Jesus Christ; as it were, to stand between them and the dead—to stand between them and their God—to stand in Christ's stead; to engraft into them the principles of eternal lives, and point out the way of life and salvation to the people. That, brethren, is the calling of those who are clothed upon with the authority of this holy Priesthood.

It is an important calling; it is one that we should be jealous to magnify. We should discharge with fidelity and honour every trust and responsibility that is placed upon us. We can be neither careless nor indifferent to our callings or our religion, and retain the spirit of it.

It is important, in order for us to teach the principles of the Gospel with success, that we should have within our own hearts the spirit of that Gospel—that we should have within us the lively influences of the Holy Ghost—that we should understand its dictates and influence, and define and comprehend its suggestions, that we might understand the spirits that we ourselves are of, before we can in any way profitably teach or instruct those under our charge. Do we live in such a way and manner as to have with us the spirit of this Gospel—the gift of the Holy Ghost? Now, we may labour day and night, and devote our time and our ability to the advancement of this work; but, unless we have the spirit of the work with us, our labours will measurably be in vain. Paul may plant, and Apollos water; yet what signifies it? God alone gives the increase. So it is with us. We must have the spirit of the Gospel of Jesus Christ deeply and thoroughly implanted within our own hearts. We have got to know and understand the spirits and influences that we ourselves are of, in order to qualify and prepare us to control the influences which we meet day by day in our journeys, travels, and associations with the Saints and with the world. How often have we been reproached with being an ignorant, unlettered people? We are called illiterate and unlearned; and the world has often spoken of us contemptuously, because of this. However much the world may indulge in such epithets—however much they may speak disrespectfully of the qualifications of the Elders of Israel, it matters not. Let me say to you, brethren, that you cannot be faithful to the calling placed upon you—to that authority and Priesthood which you have received, and remain in ignorance. It matters not what the world may say,—you must form an acquaintance with the spirit of the Gospel; you must increase in the knowledge of its principles, and become familiar with the influence of its spirit, that testimony upon testimony may be added to you day by day—that faith upon faith may be given—that knowledge upon knowledge may be increased. Add to your knowledge virtue, to virtue patience, and to patience godliness, until you shall have increased in every good word and work. This is the duty—this the responsibility that rests upon you by your callings. It is neces-

sary that you should enjoy the light of the Holy Ghost, that you may progress in this Gospel, and that blessings may follow your labours and administrations therein to the Saints and to the world. You may plant and water, but unless God gives the increase—unless you have the influence of the Holy Ghost, which is the earnest of your inheritance, the seal of your adoption into Christ, which is the promise of the Father, given through your obedience to the truth,—unless you have that by which you can understand its influences over the hearts of the people, and can move the very spirits within them, you cannot produce within them that repentance which is necessary.

You are called to be vessels of honour—to bear words of eternal life to the people. It is a high, holy, and responsible calling; and we should take care that we magnify that calling. If we wish to labour successfully among the people, we must set ourselves right; we must divest ourselves of tradition, and of everything that is entailed upon us by our forefathers, and everything that has a tendency to mar the free flow of that Spirit of truth.

Now, the Gospel of Jesus Christ, its principles and its institutions, are not of this world. Hence we expect it to come in contact with the education and traditions of the world. When they condemn the institutions and principles which we teach, they do it by contrasting them with their education and traditions.

True knowledge is an understanding of the principles of eternal lives—the laws, principles, and institutions of our God. These are the scales of true knowledge. The Gospel is not weighed in the scales of common knowledge that exists among men. Hence, the progress you are required to make is not the progress you may make by reading novels, or by associations in the world; but it is that which springs from a knowledge of the principles of the Gospel of Jesus Christ—that principle of faith which is or should be a living principle within you. When you call upon your God, and receive the blessings you ask for, your faith is increased; it is strengthened, and grows within you, until you know it as a living principle. Why? Because you ask and receive. Just so it is with every principle of the Gospel—it must grow within you. So you add knowledge to know-

ledge. You cannot receive it all in a moment. You cannot understand it in a day or in a week, but you have have to apply yourselves to form an acquaintance with the Lord and with his Spirit, that it may grow and increase within you until you become as familiar with the Spirit of the Lord and with its operations and influences as you are with the faces of each other; so that, when it rests upon you, you may be able to understand its influence. It will teach you of the evils that surround you and that may exist among those over whom you preside, and will assist you to investigate them, so that the evidence may be brought to light. It is absolutely necessary that it should govern and control you in your administrations to the Saints. It is that which will enable you to come before the world and preach the Gospel of Jesus Christ to them; and that Spirit of truth, accompanying your words, will witness to them that which you teach to be of God. Whether they receive it not, it makes no difference. The testimony of its truth is sealed upon them, and will stay with them. If they receive it, it will prove life to them. If they reject it, it will damn them, and they cannot help themselves. The effect, the consequence will follow. But remember that we must be qualified ourselves by keeping within us the spirit of the holy Gospel of Christ. Such are the qualifications, duties, and callings of those who are called to administer in this Priesthood committed to the Elders of Israel.

If we ourselves are wrong, and have bickerings, backbitings, and feelings that are at variance one with another, our minds are alienated from each other, and we cannot labour with success. We must be one. There must be a union of feeling, of sentiment, and of spirit.

Brother Noble spoke about some of the Priesthood, in reference to their asking counsel, and said that if it came in accordance with their minds, all well; but, for fear it should not, they were ready to put words into the mouths of those from whom they asked counsel.

I can say that all I have received has been upon a different principle from this. It has been communicated to me through the channel and order of the holy Priesthood. I formed the determination long since to obey the counsels of those placed

over me; and, in consequence of that determination within myself, I have been enabled thus far to do so. I formed this resolution, because I very well knew that I could not understand everything at once. For instance, when I was a child, I understood as a child; but as I grew up to be a man, the principles of knowledge unfolded themselves to my mind, which I never could understand when a child.

I know that when I first received this Gospel, I received it line upon line—here a little and there a little. There also were counsels imparted to me which I did not understand. Suppose I had disregarded them, because I did not understand them, I should have been shutting up the door of light and knowledge against myself. I should have been absolutely closing the channel through which I have received all I now have or will hereafter possess. It is through that channel that we receive the light of the Spirit. Then do not let us shut the door against ourselves; for we shall certainly do it by taking such a course. Speaking my experience on that point, if an individual has a darling notion—a peculiar principle, which is the culminating point of his faith, and who will say, Now, if the Priesthood counsel so and so, I shall not do it,—if he has planted a stake for himself, and said, So far, and no farther will I go; and if they counsel anything else, I will not do it; you may set it down as a fixed fact that in that very thing he will be tried more than in anything else.

Such take the very course to bring this upon themselves. Upon that very point they will be pressed harder and driven to a greater extremity than on any other. Let your minds be free and open; for it is in this way that you have received all the knowledge you have—all the wisdom you now possess in this kingdom. If you let your minds be open and free to receive any impression—any instruction that the Priesthood feel disposed to give you, and say, I will receive it—it shall find a place in my heart, then you keep the door open, which is the channel through which you have received all the intelligence which you now possess; and you will, by taking that course, be placed in a position that you may continue to receive intelligence.

Do you not see how necessary it is that you should be acquainted with the principles of the Gospel, and to carry with you the power and gift of the Holy Ghost, that you may have this experience, in order to govern and control yourselves and others successfully?

There are several things that have been referred to here this morning that I wish to make a few remarks upon. One is the subject of Tithing. Perhaps the remarks which I am about to make may not be applicable to some particular localities in this Pastorate, and to others they may be. I speak of them because the matter has been embraced in the reports of the Elders, and subsequently referred to by brother Noble.

The law of Tithing is a law of God, and exists on the same foundation as all the rest of his laws. There is no such thing as compelling men to pay Tithing contrary to their agency. They have an agency in that law as well as in all others. Men cannot be compelled to obey the law. The Gospel of Jesus Christ is free. All the principles and laws pertaining to that Gospel are also free. I make these remarks because there has been much said about the law of Tithing, and in some parts of the Mission it is considerably agitated at the present. Let me say to you, then, that the law of Tithing is free—that you have the same liberty in that law that you have in all others. You are not compelled to pay your Tithing. It is a matter of choice with yourselves. If you feel to do it, all right. You have the same liberty in embracing the law of Tithing in your faith that you have in any other principle of the Gospel. Who compelled you to repent of your sins? Who obliged you to be baptized for the remission of them? Did anybody? No. Who compels you to refrain from any evil practice, or from following anything you choose? Nobody. You are at liberty to curse God or to speak reverentially of his name; you are at liberty to keep the commandments of God or to break them. But remember that in keeping the laws you have the blessings, rewards, and benefits promised to those who keep them; while, on the other hand, according to the same argument and for the same reason, the power or efficacy that there is to bless, in consequence of obedience, there is also to inflict the penalty,

if you transgress them. But it is all a matter of choice. You are not driven into this kingdom. You are not compelled to be saved in the kingdom of God, contrary to your own agency. Who compels you to bow down on your knees in the morning to pray to your Father in heaven? Does your master stand over you with a rod and compel you to do it? If there was anything like compulsion in any of the laws of God, where could the reward of obedience be applied? Nowhere. It would destroy the agency of the people. No—the Gospel is free, and you obey it from an act of choice. Everything you do in this kingdom is upon a voluntary principle with yourselves. You advance step by step, because you choose to do it in answer to a feeling which the Gospel implants within your own hearts. If you pay Tithing week by week, you do it because the spirit within you prompts you to do it, that you may receive the blessings, upon the same principle that you say your prayers. You pray for the protection which you desire, and that blessings may attend you; and the efforts you make in the cause in which you are engaged are all a matter of your own choice, and are left entirely to a voluntary principle with yourselves.

I make these remarks to show you the principle on which the law is predicated. All laws in the kingdom of God are predicated on the same principle; and for me to say that you should not pay your Tithing would be saying more than I would presume to say. I might just as well say that you need not say your prayers, or that you need not be baptized for the remission of your sins. I have just as much authority to say it in one case as in the other. It is a law of God, and it is neither my place nor my prerogative to alter the law. Hence, to say that you need not pay Tithing is more than I could say, and honour that law, and the calling and Priesthood placed upon me. Neither could I say that you should be compelled to pay Tithing contrary to your wishes. The law is laid before you; and if you have not enough of the spirit of life within you—the spirit of the Gospel of Jesus Christ—the gift of the Holy Ghost, to see and understand that there is the law, with the blessings and rewards of obedience, as well as the penalty which brings pain and sorrow for dis-

obedience, you must abide the consequences.

The principle of Tithing has been taught to the people years ago by the servants of the Lord in this land; and I need only to refresh your minds upon this subject by referring you to the instructions given by President Calkin to the brethren of the Priesthood, a little over one year ago in this place, when, in speaking of the unwise course taken by many of the Elders in making the law of Tithing a test of fellowship, he said—

“There are others that have been cut off unjustly on the subject of Tithing. I have heard of instances where good honest men, whose hearts were in this work, and whose desires were to build up this kingdom, who, through lack of employment, got a little behindhand, had their families to support, and could not earn enough to do it, could not procure bread enough for them to eat; and because they did not tithe the little pitance they did earn, when they had not half enough to bread their families from day to day, they have been at once severed from the Church. It is all wrong. They are the very individuals who ought to have been lifted up, strengthened, and helped along, by all means, till the hard times had passed over. Then, if they had been encouraged and strengthened, they would have paid their Tithing when they had anything to pay it out of. Do not understand me to say that a man cannot pay a penny if he only earns tenpence. He can do it. He can pay his penny. He should do it, if he only gets tenpence. But if it takes twenty pence day by day to bread his family, and he only gets tenpence, it would be very hard to take the penny off him,

while he has only just half enough for bread. Let him keep his penny, and keep an exact account, and he will pay it when he gets the means. Let him use it, if he has not enough to bread his family without it; and let him understand that he owes it to the Lord; and when the Lord blesses him with means to live, he will take of that means and pay it back to the Lord, and be an honest, good Saint all the time.”

This doctrine is true.

It is not my prerogative, particularly at this time, to pass any strictures on the authority which has presided over you, or to say that such and such were the results of their course, or that the results of their course would have been better, had they done differently. It is not my wish at the present time to do anything of the kind. It is a nice point to discriminate in such matters, and say which of the two would have been the better, when both are managed by good men, especially when we reflect upon the state of feelings that have been manifested amongst the Latter-day Saints for the last two years and a half in the British Isles. The spirits that have been manifested in their midst cannot be legitimately traced to the cause of any particular individual.

But there are very few men who could have done very much different from what has been done. It is not for me to condemn the course that has been pursued, such as it has been: it is not my desire or wish, because there has been an influence or spirit over the people—an influence over this nation, and the Saints in this nation have partaken of that influence.

(Continued on page 251.)

HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

[October, 1843.]

Tuesday, 10th. My brother Hyrum was appointed, by the voice of the Spirit, one of the Temple Committee, in place of Judge Elias Higbee, deceased.

I spent the day in council with J. and O. C. Skinner and the Rhodes's about the sale of land, and appointed William Clayton to buy the property.

Wednesday, 11th. I was at home this

morning. In the afternoon I went with my brother Hyrum, William Law, and our ladies, to brother John Benbow's.

The following is from the *Times and Seasons*:—

“ANCIENT RUINS.—Every day adds fresh testimony to the already accumulated evidence on the authenticity of the Book of Mormon. At the time that book was translated, there was very little known about ruined cities and dilapidated buildings. The

general presumption was that no people possessing more intelligence than our present race of Indians had ever inhabited this continent; and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land was generally disbelieved and pronounced a humbug. Priest, since then, has thrown some light on this interesting subject. Stephens, in his 'Incidents of Travels in Central America,' has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than those discoveries now demonstrate to be even in existence."—Ed.

(From the *Texas Telegraph*, October 11.)

"We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco, and on the Colorado of the West.

He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.

Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood many hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otulum.

He says there are many similar ruins on the Colorado of the West, which empties in the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any traces of dilapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city.

The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing

in the vicinity nor the eldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend.

The antiquarian who is desirous to trace the Aztec or the Toltec races in their migrations from the northern regions of America may find in these ancient edifices many subjects of curious speculation."

Thursday, 12th. Prayer-meeting in my room. We prayed for William Marks, who was sick.

I sent Clayton to Lathrop, to borrow \$50, that I might be able to redeem \$5,000 worth of property, which was published to be sold to-day at Rhodes's; but Lathrop refused. He also went to Eli Chase's, but was refused by him. I was grieved that the brethren felt so penurious in their spirit, although they professed to be guided by the revelations which the Lord gives through me. On my afterwards giving a pledge that I would repay the \$50 in forty-eight hours, Lathrop lent the money, and enabled me to redeem the land.

I received the following from H. R. Hotchkiss:—

"New York, 27th September, 1843.

Rev. Joseph Smith.

Dear Sir,—I see by the newspapers that there has been a meeting of citizens at Carthage relative to the Mormons, and that several severe resolutions have been passed condemning the conduct of the Mormons. Knowing how little I can rely upon public rumour upon such subjects, I have taken the liberty of applying directly to you for correct information, and solicit as a particular favour that you will communicate at your earliest convenience the facts in the case.

Of course I feel an interest in the prosperity of Nauvoo, and an interest also in the success of the Mormon enterprise, and a deep interest in the welfare of your people; and the more so, certainly, as their pecuniary interest is identified with my own. I make this frank acknowledgment, because it is always best for men of sense to talk as they mean. I should, however, be solicitous for a successful termination of your great enterprise, had I not one dollar invested in Nauvoo, because the complete triumph of energetic exertions is always gratifying to all business men.

Your obedient servant,
HORACE R. HOTCHKISS."

Wrote this reply:—

" Nauvoo, Ill., Oct. 12, 1843.

Dear Sir,—Your letter of the 27th ult. is at hand, soliciting information concerning the 'Carthage resolutions.' In answer to your very candid inquiry and interest relative to our welfare, brevity will suffice. Unprincipled men and disappointed demagogues, with here and there an 'untamed sucker,' composed that disgraceful and disgracing as well as mobocratic assemblage; and I feel proud to say that patriots and honest men generally frown upon such audacious proceedings as beneath the dignity of freemen. It is to be hoped that public opinion will continue to spurn at such doings, and leave the actors to fester in their own shame.

With the smiling prospects around us at present, success seems certain; and, with the blessings of Jehovah, we shall reap the reward of virtue and goodness. I go for the good of the world; and if all honest men would do so, mean men would be scarce. You are at liberty to use this to

counteract falsehoods as you may deem proper.

Respectfully, I am your obedient servant,

JOSEPH SMITH."

Friday, 13th. First severe frost at Nauvoo this season. Ice on the water.

At home; made arrangements to prepare provisions for the workmen in the pinery. From ten, a.m. to three, p.m., presided in Municipal Court, on Habeas Corpus, in favour of Charles Drown, to be delivered from the custody of Samuel Waterman. The prisoner being sick, adjourned the case to the 16th.

In the afternoon, trying a span of grey horses in the carriage.

Dr. Turner, a phrenologist, came in. I gratified his curiosity for about an hour by allowing him to examine my head.

I was engaged settling accounts with D. S. Hollister.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 21, 1860.

HEAVEN SMILES UPON THE SAINTS AGAIN.—Had the Poet Cowper been a "Mormon" poet, he could not have written a hymn more thoroughly "Mormon" than that inspired one which opens with a sublime statement of the great truth that

"God moves in a mysterious way,
His wonders to perform."

How applicable to the Latter-day Saints is that hymn! and how remarkably their experience illustrates its truths! For instance, how near the following comes home to them:—

"Ye fearful Saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

How close, also, the next verse fits their case! and how strikingly it has been illustrated in their experience:—

"Judge not the Lord by feeble sense,
But trust him for his grace:
Behold a frowning providence
His angles a smiling face."

Not are the two last verses of this hymn less applicable to the Saints and the Latter-day Work. How strikingly true of the development of God's latter-day purposes is the statement that

"His purposes will ripen fast,
Unfolding every hour;"

And how often have the Saints found that

"The bud may have a bitter taste,
But sweet will be the flower."

There are many passages in the history of the rise and progress of the Latter-day Church which will bear out the truths and sentiments of this inspired hymn, and which will afford abundant and continued evidence that "God moves in a mysterious way, his wonders to perform." There are also many cases and periods in the experience of the Latter-day Saints in every land, individually and collectively, which remarkably show that "behind a frowning providence" God "hides" for his people "a smiling face." To indulge in reflections like these of the present would therefore not be out of place at any time, seeing that they bear upon the whole experience of the Saints, and are pertinent in their application to the rise, progress, and destiny of the Latter-day Work. But our minds have been drawn into this train of reflections by the very striking illustrations that have been given during the last few years of the truths and sentiments of the hymn in question, and of their application to the Latter-day Saints and the Latter-day Work during that period. The strong and abundant evidences that have been given in the last few years to the unbeliever, as well as to the believer, that "behind a frowning providence" our God has hid for his Saints "a smiling face," has called up before us this subject; and the fact that Heaven's smiles are again appearing to bless and comfort and vivify and prosper the work and the Saints of the Most High make these reflections particularly applicable to the present.

Several years ago how black and frowning all appeared towards the Saints! and how the angry elements of both earth and hell's antagonism raged around them in every land! How certain it seemed that in the fury of the raging storm the bark of the Saints would be lost! How inevitable it appeared that in the battle of the dreadful elements of the wrath of earth and hell the Latter-day Church would be dashed into ten thousand pieces, and the fragments of the wreck of the Latter-day Work be scattered or sunk to rise no more! Aye, at that time even Heaven itself seemed unpropitious to the Saints, and God to have forgotten his people. The Author of the work no longer seemed disposed to prosper and extend his work among the nations and roll his kingdom on towards universal empire. No longer did he seem to draw the honest in heart into the Church—no longer to put forth his power and to work by the demonstrations of his Spirit, to the conversion of the thousands to the faith of the Saints, the establishing of the believers in the Gospel of Christ, and the adorning and comforting of the Church by the gifts and blessings of that Spirit. Indeed, it almost seemed that the days of God's power both in the Church and out of the Church were nearly passed, and missionary success among the nations nearly gone for ever.

But the fact is that all these were merely appearances deceiving the eyes of the wicked; and beyond which the unbelieving and the ungodly both in the Church and out of the Church could not penetrate. But not so was it with the men of faith, and those who lived in the communion and revelations of the Spirit, and those who had often trusted in their God and proved that he had never failed his people. Of course, they saw the appearances, they heard the raging storm, and stood while the furious elements of earth and hell's antagonism spent their fury in thunders deep and loud. But their eyes could penetrate beyond those appearances, and they saw, as they had often seen before, that behind a seeming "frowning providence," God was hiding for his faithful ones "a smiling face." It is true they knew that "God moves in a mysterious way, his wonders to perform." Though the storm was furiously raging against the Church, and the elements of the wrath of earth and hell were battling for its wreck, they knew that "He plants his footsteps in the sea, and rides upon the storm," and therefore the bold captain and the faithful crew of Zion's ship knew that she would outlive the storm. The whole history of the

Latter-day Work abundantly illustrated to them the great fact that God's purposes in this generation will "ripen fast, unfolding every hour;" and therefore they could, with patience and sublime trust in their Divine Master, wait for the development of those purposes. They had not to learn that the "bud" of the Saints' experience has a "bitter taste," but they had often found how "sweet" had been "the flower." In their experience of the rise and progress of this Church, they had found how true it has been that "blind unbelief is sure to err," and that dark unbelievers and those destitute of the prophetic spirit of "Mormonism" will be as sure to "scan his work in vain;" but they also knew that "God is his own interpreter," and felt great confidence that "he will make" his work and the wisdom of his providence "plain," to the joy of those who trust in him and live in faith that he will shape all ends right.

Thus it has been in the history of the last few years, and in many respects are the foregoing remarks and reflections applicable both to the gathered Saints and Utah and the ungathered Saints and the European Mission during this period. We will leave our readers to make their own particular applications, which they may doubtless do with much profit and satisfaction, on a variety of points touching their own individual experience, as well as the general experience of the Saints:

And what now shall we say of the future? We cannot here stop to contemplate it much, or to speak of many of its propitious signs. In relation to our expectations of that future, and the signs of the work of God among the nations, we have devoted several of the late Editorials of the *Star*. We will, however, here briefly touch upon the present favourable aspect of the work of God upon earth and the prospective interests of Zion both at home and abroad.

The future not only seems, but is, in fact, uncommonly propitious to the Latter-day Work and to those who are truly Saints and who have been and are still faithfully labouring for God's kingdom and its righteousness. No longer is there a seeming frown on the face of Providence towards the Saints, but God is revealing to them his smiling face again, and his Spirit is whispering to them that the remaining clouds will pass away, and a propitious future come to them, full of blessing and salvation to themselves and the honest in heart, and prosperity to the work generally. From the "Passing Events" in this Number of the *Star*, and the "Utah News" of the last and present Numbers, our readers will learn of the general favourable appearance of affairs in the Saints' mountain home, of general prosperity, extension of settlements, educational efforts, operations of the "Deseret Agricultural and Manufacturing Society," renewal of public works, and the building of the Temple, &c. These are all favourable signs, and afford much cause for joyfulness in the hearts of the Saints in every land. We consider, also, that the signs of the prosperity of the work of God among the nations and the prospective interests of Zion abroad will answer to the prosperity of Zion and the development of her home interests. Let us hope, then, brethren of the Priesthood, and Saints, male and female, of this Mission, that while our brethren and sisters will in the future be vigorously and rapidly building up the kingdom of God at home, you will with your Master's power do the same among the nations.

THE "FATHERS."—The following is a list of noted Christian "fathers" and writers who flourished during the first three centuries of the Christian era:—Barnabas, Clement, Hermas, Ignatius, Polycarp, Papias, Justin Martyr, Dionysius, Tatian, Hegesippus, Melito, Irenæus, Athenagorus, Miltiades, Theophilus, Pantænus, Clemens, Alexandrinus, Poly-crates, Heraclitus, Hermias, Serapion, Tertullian, Quadratus, Aristides, Agrippa Caesor, Aristo, Soter, Dionysius, Plinytus, Philip, Palmas, Modestus, Musanus, Claudius Appellinaris, Bardesanes, Appollonius, Rhodon, Victor, Bacchylus, Theophilus, Narcissus, Symmachus, Minucius Felix, Appollonius, Caius, Alexander, Hippolytus, Ammosius, Julius Africanus, Origen, Cyprian, Novatus, Dionysius, Lucian, Lactantius, Alexander, Arina, Marcellus, Eusebius, Constantine, Athanasius, Photinus.

DISCOURSE

(Concluded from page 246).

You know yourselves that at the time when all hell was marshalled against the Latter-day Saints in Utah, and an army was moving towards that place, breathing blood and murder, and threatening to destroy the Anointed of the Lord, you felt the influence of that spirit of persecution and mobocracy in this country. It prevailed here. Did it originate here? No. The trial of strength was with the Saints in Utah. It was only the last gasp, the last dying groan, which you felt here. You felt the sag end of that spirit on this side of the Atlantic. It stirred up in the nation a feeling of hatred, animosity, and persecution, and you were mobbed; and, doubtless, many of you to whom I am now talking were not at liberty to walk the streets without being assailed; and if you called a policeman, or gave him to understand that you wished him to come to your assistance, he would turn his back upon you and leave you to the tender mercies of the mob. They destroyed your chapels, and persecuted you to such an extent, in many instances, that you could not hold your meetings. Whose fault was it? Let me tell you, it was the workings of an evil spirit brooding over the nations of the earth, and its influence was felt here. It was its operations that you saw among the Latter-day Saints and the people. No man could help it. It worked its work; it has had its time and its effect.

Now comes another change. Those spirits have had a trial, as it were, of their strength; they have measured arms with that Priesthood and power which comes from heaven—with the Anointed of the Lord. Truth has triumphed—truth has prevailed. Its influence is felt here. It is felt now in Utah. They are rising up to their full height, and feel as though they were full grown: they feel like a strong man armed.

Here you feel a little of this change. Prejudice is breaking down, and the hearts of the honest are being felt after, as the reports of this morning show; for we have heard that in some places many strangers were attending the meetings and inquiring after the truth. That spirit and influence will increase. But it

is for you Elders of Israel to place yourselves in that position, that you may receive of that Spirit day by day, to progress and keep pace with the work, that you may have within you the spirit of the times. Then you will be prepared to measure out to the people and to the Saints and the honest in heart their portion in due season. It will come in various ways—sometimes with reproof to this one, and in a word of encouragement to another. Deal out the words of life just as a father parcels out bread to his children. You will know the wants and requirements of the people; but you must live your religion and keep within you the gift of the Holy Ghost.

Prosperity will attend your efforts, the work will break forth on the right hand and on the left, and the Spirit of the God of Israel will move on the hearts of the people, and clothe you, my brethren, with that authority and with that power, inasmuch as you will allow yourselves to be clothed upon with it by your faithfulness and strict obedience to the truth. It will give you that influence that is necessary to reach the hearts of the people. There will be no responsibility placed upon you but what you can control most perfectly. You will control the hearts, wishes, and feelings of the Saints. You will derive all the influence and power from that Spirit which you can desire. There is not that man that ever lived who has kept the spirit of his calling but will have this power, not only to control the Saints under his charge, but also to extend a favourable influence round about the country where he goes, and among the people with whom he may have to labour.

I have made these remarks to show you the feelings that have prevailed and the changes that have passed over the people during the last two-and-a-half years. It cannot be traced to any particular individual: it is the work of God—the influence by which he suffers the people to be controlled. If any have been overtaken in their faults during the dark hour of temptation and evil, and have forgotten God and their religion, feel after them by the power of that Priesthood which

searches the hearts of all men. When they come back, let them come honouring and obeying the laws of God. We are called to be saviours to the people—to extend the arm of mercy towards them. But how can we save them? Only by their rendering obedience to the commandments of God. They must honour the laws and keep them, to reap the rewards and blessings of obedience.

I wish to make a remark on the subject of emigration. That subject has also been referred to this morning. I wish to bring to your notice again the reference made by brother Noble to the remarks of President Young, and say that the remarks were made for the good of the people in this land by the President; and the benefit they will derive from them will be according to the amount of practical faith which they have in that instruction. If they do not receive and act upon it, it will be of no worth to them: if they do, they will be blessed; and they will know that the Spirit of the Lord moves upon President Young, and that he speaks as he is directed by the inspiration of the Lord our God, and that, too, for the salvation of the Saints in all parts of the earth.

When he counsels the Saints to get out of this country and gather home to Zion, or, if they cannot go to the Valley the first year, to go to New York or Boston, do you think that I will say anything different? No, God being my helper, I will never so far forget the line of my duty and calling. I would not change his words one hair's breadth. I say, then, let the Saints be found on the road, and the blessings of God will rest upon them. If not, you have no promise of the blessings: you have forfeited them through your disobedience to the counsel given you. If President Young has not the power and knowledge to communicate to this people in time to save them from the approaching calamities that are fast thickening over the nations, and that will ere long burst on their heads,—if he has not that knowledge to impart in due time, we are no better off than the world. Why should we reject his counsel when it comes?

How many times have you, my brethren, the Elders of Israel, taught the people of the calamities and judgments that will shortly befall the wicked nations? Have you not moved upon the hearts of the

people through laying these things before them? Then, when the announcement is made through the Anointed of the Lord, why should we excuse ourselves and say, Well, if we stay another year, we shall be better able to go? Another year brings its changes and circumstances. It may find the little money you have scattered to the four winds.

Let me say that the blessings of the Lord are worth more to you than the pounds and the pence. You may have them to-day, and, without the blessings of the Lord, not be able to control them to-morrow. If you have his blessing, you have that which you can control all the time. That does not change. Now, take such a course that you may instil into the hearts of the people the importance of adhering to the counsels given.

Let me ask you a question: What have you received which has not come through this channel? Have you not received all through obedience to the counsels and instructions of the servants of the Lord? Yes, you have. The Spirit of God has borne witness to its truth all the time. The Spirit of the Lord has accompanied the counsels of his servants, and strengthened and confirmed within you the fact that these are living principles. Then, brethren, you should hail and receive these counsels with joy, remembering and understanding all the day long to teach them to the people, and you will carry that influence which will enable you to accomplish everything you set your hands to perform to your utmost desire and satisfaction. When you have done, you will be satisfied with your labours. Pray that the Lord may bless the pence you lay by week after week for your emigration. Teach the people to do this, that every part of our religion may become a living principle within them. If it is not, our religion is a mere form. Teach the people also to pray for the things which they want, and that will bring more confidence. When they get a little more confidence in themselves and in their God, you will not hear them murmuring against the counsels given them. They lack confidence in themselves, and are weak through their sins and transgressions.

We must be faithful and upright and honest with ourselves and before the Lord our God, and live our religion. Teach

this, to the people, practise this in your lives, and you will find the work under your administration move forward apace. I speak from experience. I know it will. You will be satisfied with your labours, and the blessings of the Lord will rest upon the people, and they will be able to accumulate means for their emigration more rapidly than heretofore. If they wish their means to accumulate, let them pay their Tithing, honour the law, and secure the blessings; and the God of our fathers will continue to bless them. He will move on the hearts of their masters, and upon the hearts of individuals with whom they are acquainted, to bless them; and their means will increase and accumulate to a degree that they themselves will be astonished: and before they are aware of it, they will have means sufficient to move from this land. I know that this will be the case. Remember to teach these principles; inculcate them in the hearts of the people; plant them deeply and thoroughly in their minds. In doing this, God will not only bless you individually, but he will bless your labours. You will find that the Spirit of God will begin to develop itself within you. It will be poured upon you without measure, and you will feel greater, in every sense of the word. You will take a broader view of things; you will have a more extended scope of vision; you will comprehend and understand and move in a higher sphere; you will increase in the knowledge of the

truth; the Spirit will grow and increase within you, until you will be filled with the spirit of inspiration and prophecy. You will have that Spirit of promise—that gift of the Holy Ghost which is the witness and seal of your adoption—an evidence of your acceptance with God—an assurance that your works and labours are right and approved of by Him. It is that which will witness of the truth of the instructions which you receive through the Priesthood from time to time. If you possess it, when there is any requirement made at your hands—anything given you to do, you cannot refrain from doing it, because of the Spirit in your heart prompting you. The Spirit of the Lord will witness to you that what is required is right. Thus, do you not see that our faith is mutual? We are really one in Christ Jesus. We are built up a spiritual house—a royal Priesthood to the Lord.

Brethren, this is the Gospel of Jesus Christ as I understand it. This is according to my experience. May God bless you! May you treasure up what you have heard; for, remember, it is not the amount you hear, but that which you practise, that will benefit you. May the Spirit of God bring to your minds these principles, and enable you to practise them, to your own good and benefit, that you may have joy in the fruits of your labours! Even so. Amen.

NEWS FROM UTAH.

(From the *Deseret News*.)

THE UNION ACADEMY, on the east side of Union Square, G. S. L. City, will be ready for the admission of scholars on the 9th of April next. This Academy will be under the general supervision of Professor Orson Pratt, and will commence with Messrs. Orson Pratt, jun., and James Cobb, as teachers, to whose aid other teachers will be added whenever the number of scholars may render it requisite. No tuition will be charged to those who study algebra, surveying, or other higher branches of mathematics, astronomy, chemistry, mineralogy, geology, and modern languages; which, with whatever else may be taught, it is ex-

pected will be taught and learned in a thoroughly practical manner; for which instruments, chemicals, &c., will be furnished. It is also designed, as rapidly as practicable, to provide, to some extent, tools used in the different mechanical departments, and give the students an opportunity to learn their use, and at the same time develop and preserve their physical energies. Those who wish to attend the Union Academy will please to give notice thereof immediately; for the scholars to each teacher will be limited to the number he can properly take charge of and instruct.

BRIGHAM YOUNG, Sec.

(From the Mountaineer.)

AN EVENING FREE SCHOOL.—Following the suggestions of the *Mountaineer* on educational improvement, Bishop Hoagland, of the Fourteenth Ward, has opened an evening free school for the benefit of the youth of his Ward. The school is opened twice a week. Mr. Robert L. Campbell is appointed superintendent, and Mr. Richard Balantyne teacher. Writing, arithmetic, geography, grammar, and history are taught. We are pleased to learn of this opportunity being afforded to the young who desire to improve their education and prepare themselves for future usefulness, and we hope that the opportunity will be well appreciated. We should like to hear as much from other Wards. Prosperity attend the educational movement!

ANOTHER SCHOOL.—We notice that the late Auction and Commission Store of Little and Smoot, South Temple-street, is being altered and prepared for the opening of a day school by Dr. Doremus.

MEETING OF THE REGENCY OF THE UNIVERSITY.—The new Board of Regents met on Monday evening in President

B. Young's office, at half-past six o'clock. On motion of Chancellor Pratt, Mr. G. D. Watt was appointed Secretary to the Board. A majority of the Regents being present, the meeting was organized, and the Chancellor offered prayer. The evening was spent in conversation on the best means of educating the rising generation, and on the general benefit to the community of the cultivation of the sciences bearing upon the practical daily duties of life. The announcement of President Young's plan for the establishment of the "Union Academy" was received with much satisfaction; as was also the intimation that the Social Hall was at the disposition of the Regency for public lectures. The Regents were instructed to visit the schools throughout the territory, and to make themselves acquainted with the teachers and their manner of teaching and conducting their schools, recommending everywhere attention to the Deseret Alphabet, and whatever might be for the general benefit. The Secretary gave considerable evidence of the advantages of the new alphabet. His specimens of writing on the black board were very satisfactory. The meeting was closed by prayer, and adjourned till next Monday evening.

PASSING EVENTS.

GENERAL.—The political atmosphere of Europe appears overcharged with combustible and revolutionary elements. On the side of England a feeling of great distrust is growing up in the minds of Government and people generally against the French Emperor, and the alliance of this country with France is treacherously insecure. On the part of the French, a feeling of great irritation at present exists against England, and the old and hereditary jealousy and spirit of antagonism which have existed between the two nations for ages are strongly and generally felt throughout France. Four or five of the leading French journals have lately been publishing defiant and abusive articles, in which England is charged with crushing and robbing Ireland, oppressing the Ionian Islands, ruling with a rod of iron the people of India, intermeddling in the affairs of Italy in hostility to France, and, under pretence of sympathy with Swiss independence, showing her jealousy of her noble-minded but ill-treated ally. The Paris correspondent of the *Morning Post*, in his remarks upon this outburst of French wrath, says—"I have no doubt, like other periods of irritation, the present angry hour will pass away without leading to a disaster; but it is of the highest importance to notice the facility which any French Government possesses for awakening the hostility of the multitude towards England, and which might find a too ready echo on your side of the water. I have scarcely spoken to a Frenchman of any class of society who does not express his satisfaction at the language of journals which indulge in accusations against England. It is useless to hide the fact. It is dangerous not to know the feeling of the French nation towards ourselves." The French Government is withdrawing its troops from Rome, having obtained from the Roman Government and from that of Piedmont promises to respect the actual state of things. General Lamoriciere has been appointed Commander-in-Chief of the Papal troops, and it is understood that the whole defence of the Papal States depends entirely upon him. Naples, we are told, has positively refused to undertake the defence of his Holiness; for she does not feel in a

condition to send troops to his aid. The Pope's act of excommunication has created general disgust both in Protestant and Catholic countries. Sardinia and France, at whom the thunders of Rome are particularly hurled, brave the excommunication. An agent of the Pope's, bearing bulls for secret delivery to the French Bishops on his arrival in Paris from Rome, had the papers seized by the police; but the Pope's Nuncio, having threatened to leave Paris unless the letters were delivered up, had them returned, with the original seals broken, and a wafer in their stead. The Pope's case is desperate, while the recent massacres of the people at Rome, at the instigation of the Papal Government, have created universal horror and disgust. The Irish priesthood have received another autograph letter from the Pope, in which his Holiness dwells upon the "intrigues of evil-minded men" and his own "heavy sorrows," and asks the prayers of the faithful Catholics that the Church may have "deliverance from the manifold calamities which press so weighty" upon her. The insurrection in Spain has turned out a miserable failure; but in Sicily a very serious insurrection has taken place. Official despatches from Palermo and Messina state that the revolution has been put down. The fighting at Palermo appears to have been very severe, and at Messina from 400 to 500 were either killed or wounded; and notwithstanding the official despatches referred to, all does not seem too secure. In fact, at present, Europe generally seems in unusual commotion, and revolutionary elements are ready to burst and find vent; and the whole of Italy is rapidly bringing about startling changes. The King of Sardinia has delivered to his parliament an important speech, in which he uses some remarkable language. The king takes a bold stand in relation to the difficulties between himself and the Pope; and of Italy he says—"It must no more be left a field open to foreign ambition; but it must, on the contrary, be the Italy of the Italians." The Sultan is increasing his army; which, taken with other events, has a significant meaning; for there seems to be an understanding and sympathy between the Emperor of the French and the Czar of Russia. The Czar is ridiculing the Swiss protest against the right of France to annex Savoy and Nice, and the prospective dissolution of the "sick man of Turkey" has a place in Napoleon's programme. The annexation of Savoy and Nice to France has lost for the Emperor not only the confidence of England, but gained for him general distrust, even in Italy; and there are signs of much trouble in the Italian Parliament upon the subject. With Switzerland the annexation is taken as a matter of life and death. A semi-official organ of the Swiss Federal Government says—"Napoleon III. has renounced the idea of remaining on friendly terms with Switzerland, which might have served him as a protection on his frontiers on the Jura. He requires Switzerland as a basis of operation for an attack against Italy and Germany. In order to do this, he must first crush us; and he will crush us, if we have not the courage to defend Valais and Geneva in Northern Savoy."

AMERICAN.—The Parliament of Missouri has passed a bill for reducing the free negroes in the State to slavery; but the Governor vetoed the bill. The passing events of Utah are significant of the growing greatness of God's kingdom, and the general news from "home" is very satisfactory. The Saints, led on by the principal men of the Church, are vigorously entering into some vitally-important movements. A great educational movement is going on throughout the Territory, and the founding of "The Union Academy" by President Brigham Young, for the practical development of the community and the preaching of the Gospel to the nations by the aid of the "modern languages" to be taught in the "Academy," can scarcely be over-estimated. The season of festivities has passed; and, renewed in spirits and health, the people and their leaders have thrown themselves into the higher duties of life. The Social Hall has been placed at the disposal of the Regents of the Deseret University for public lectures. The "Deseret Agricultural and Manufacturing Society" is remarkably active, and is organizing branch societies throughout the Territory, and the *Deseret News* and the *Mountaineer* not only open their columns to scientific essays and general correspondence devoted to the interests of agriculture and home manufactures, but also throw much editorial weight into the same interests. Sheep husbandry is commanding much attention in Utah. The *Mountaineer* of Feb. 25 contains a letter on the subject, in which the writer says—"No country possesses superior advantages to Utah for the growing of wool," and further remarks that "Utah must and will raise her own wool, produce her own cotton, manufacture her iron, and supply her citizens with lead, sulphur, copper, saltpetre, paper, nails, and every article necessary for the use of man." The Temple Block is being prepared for labour, and the lumber which may be required for it is being rapidly piled upon the ground. Spring labour is also vigorously being prepared for. A new City Charter for the City of Great Salt Lake has been granted by the Legislature of the Territory, and settlements are being extended and increased in number. Transient merchants are closing up their business as fast as possible, on account of the anticipated departure of the army.